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J.N. Hostetter

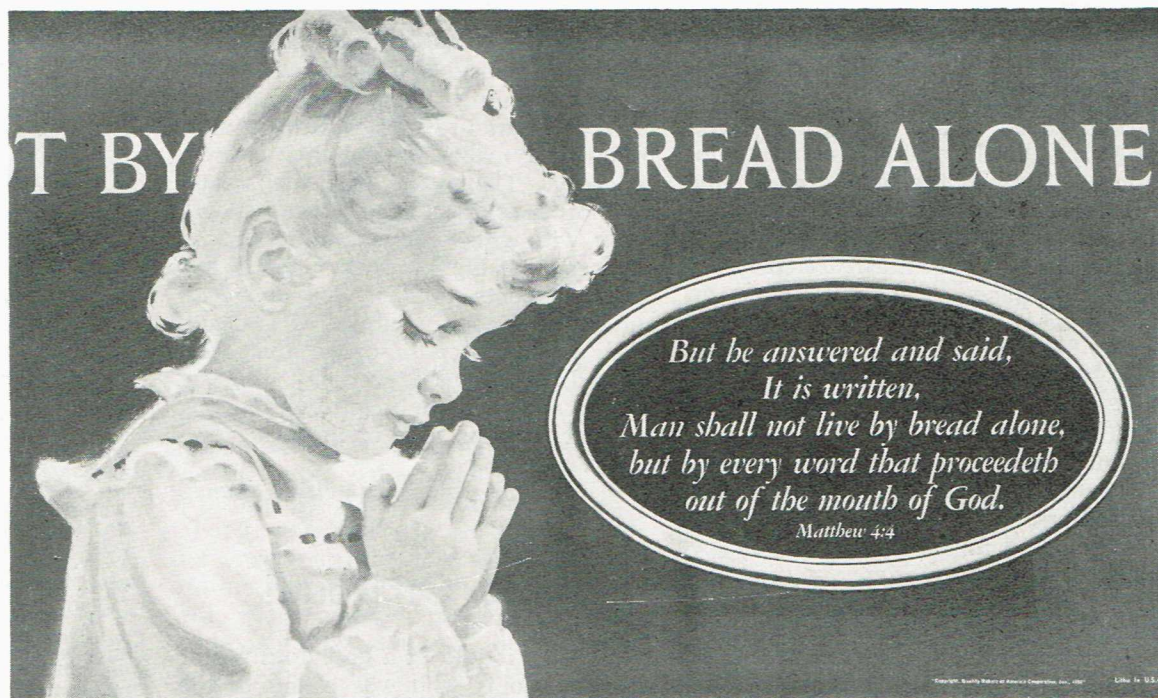
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Evangelical Visitor

February 6, 1961



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Giving Thanks for the Bible

James Cash Penney

THE PRESENT state of the world and of people in it does not shake my faith in the ultimate triumph of freedom and justice; for I was reared by parents whose trust that the Word of God is sure to triumph is too deeply ingrained in me for doubt.

I give thanks that the formative years of my life were lived in a truly Christian home wherein the Bible was regularly read and the voice of prayer was heard. My parents were of humble origin. My father was an old-school Baptist preacher the better part of his life who never took one penny of remuneration for preaching. He earned his living as a farmer. Though brought up very strictly, I have always been thankful that my parents were God-fearing, for I learned early to honor and obey them—and to work.

In 1910 the mother of my two older sons died after a brief illness. The shock was sudden and severe. Although I had never drunk liquor, even moderately, I felt an intense desire to drink. The reason was doubtless the unconscious desire to drown sorrow, yet I knew I must not yield; that if ever the desire got one foot within the door, I would go down. The craving lasted not only for months but for years. Many a night I walked the streets, battling with grief and temptation. This was the most critical time of my life, but the memory of my parents' faith buoyed me up. When things got too bad, I would draw strength from a piece of paper I carried with me on which I had copied these words from the Ninety-first Psalm: "He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler."

That experience altered my viewpoint about things that matter and those which are non-essential. It enlarged my vision and increased my interest in my fellow men. After that experience my interest was no longer one of dollars and cents. Instead, it was an interest in the advancement of our men to help them take their rightful places in society. I realized that money—necessary as it is—should not be an end in itself. Up to this time I had been in poor health, but along with my change of thought—the result of a spiritual awakening—I began to develop a stronger body.

But during my business career I broke down for a time both nervously

and physically, and went to a sanitarium. One night while there I had an overwhelming conviction this was my last night of life. So sure was I of this, that I wrote farewell letters to my family. The next morning, however, I passed a parlor in the sanitarium and heard singing. A few people were gathered in a religious meeting. In great weariness of spirit I listened to the hymns, the Scripture reading and the prayers. Then a profound sense of inner release came over me; a heavy weight was lifted. I was amazed at my change, and in the days that followed regained mental and bodily health. Perhaps the death feeling that night was a symptom of a new man being born in me. It is true that God has blessed me beyond what I deserve.

Our company has been conscientious in the practice of the Golden Rule. The practice of Christian principles was desirable when our company started, though some of the men who did not stress them succeeded. In my early days one could put the Bible in one compartment of his life, his business relations in another, and gain a measure of success. But it is not true today. I believe that the stepped-up business cycle, a product of the industrial revolution with its mass production, makes this practice today a necessity. Those who have the greater part of their life before them should study with great earnestness the Scriptural relationship between Christ's two commandments—to love God above all and to love your neighbor as yourself. With a balance of these two great laws worked out in one's everyday life, you may be sure of a life of spiritual blessing and, let us hope, one of material prosperity.

American Bible Society

Better Off Dead!

THE STORY is told of a godly old pastor in St. Louis who was called to the bedside of a dying parishioner, known only for his fabulous wealth. The doctor had told the man he was beyond the help of medical science. As the rich man looked into the face of the man who had been his pastor for over twenty years, he begged him to pray that he might live. It was then that the faithful

servant of God said, "No, sir, I'll not pray for you. The Church and the kingdom of God will be better off when you are dead."

Then the pastor explained his reply by pointing out that the rich man had been more interested in money than in the vindication of the testimony of God. There had been men who refused to enter the church because of the inconsistent life of this wealthy man. His employees hated him; his own family only tolerated him. The minds of men were detracted from worship as he sang with his lips the songs of the redeemed.

As all this was frankly brought to the attention of the rich man, a look of terror crossed his face. All this was true and more besides. Now he was to die and face God, who knew far more about him than men could know. His big business, his power and prestige in the world, suddenly passed away into insignificance. That day he repented, and then the fearless man of God (thank God for such men!) prayed. The Lord answered his prayer and today the man lives, but he lives now for the glory of God. His money is being used to reach the lost for Christ.

The Prairie Overcomer

If you are running into difficulties, why not try:

The banker. He sometimes helps.

A relative. He sometimes helps.

Jesus Christ. He always helps.

The Christian Parent, Glen Ellyn, Ill.

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Evangelical Visitor

The Handwriting on the Wall

Roy J. Peterman



"Thou art weighed in the balances, and art found wanting." Daniel 5:27.

HERE is a story of a king who had power, authority, and wealth and who was in a position in which he could have and enjoy the very best that life could offer. He was a leader with great influence for good or evil and he carried a great responsibility. But in this historical record we find him with his lords in a drunken party. Profane as they were, they were drinking themselves drunk from the golden and silver vessels taken out of the Temple in Jerusalem, with no regard whatever for the sacred things of God. Now at the height of their drunken revelry the hand of God visibly writes the king's doom on the wall. God had been patient with this people; He had delayed justice; He had given them witness in the Hebrew children and men like Daniel. The writing on the wall contained a stinging message—a message for all times: "Thou art weighed in the balances, and art found wanting."

So is God's handwriting on the wall for every person who is deceived into turning to strong drink. In every glass of wine, can of beer, sip of whiskey, there is a handwriting on the wall, whether to an individual, an organization, or a nation. The message is as it was in the time of Belshazzar when Daniel, the man of God, read the interpretation. Will men ever learn the lesson? "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Proverbs 20:1).

Strong drinks that lead to drunkenness cause the kingdom of the individual's body, life, home and business to be weighed in the balances and found wanting. The broken bodies burned out with alcohol, the lives cut short as in the case of Belshazzar and the present-day wholesale murder on our public highways caused by drunken driving illustrates this fact. Again, we see the judgment upon alcohol in broken homes: homes without proper food, clothing, shelter, because the man's pay check went first for booze. A man in a good business today is found walking the streets tomorrow, broken

financially, spiritually, physically. He played the game of 'personal liberty' in drinking his beer, wine, cocktails—and lost. He thought he could take it or leave it alone, but it became his master.

Just as that king of old was found wanting in physical strength, a sound mind, moral courage and preparedness to defend himself and his kingdom of Babylon from the invading enemy, so it is with every man or woman who turns to intoxicating liquors for satisfaction and well-being. Every person should be made aware of the deception that is hiding behind that beautiful veil of alcoholic enchantment and that it will bring him sorrow and everlasting ruin.



The pleasant 'kick' alcohol gives loses its power as time goes by. So to get the same effects, more and more alcohol is needed until the pleasant 'kick' becomes a slave driver, forcing its deluded victim to continue down the road to ruin. In Proverbs 23:35 the drinking person is talking: "They struck me, you will say, but I was not hurt; they beat me, but I did not feel it. When shall I awake? I will seek another drink." Far from recognizing his delusion, his depraved nature is craving a renewal of the debauchery when his drunken sleep is over. The Japanese have described this process in a proverb: "First the man takes a drink; next the drink takes the drink; then the drink takes the man."

The man who drinks is found wanting in physical strength; for alcohol does not produce in the body the things it seems to produce. The reactions are far from

being good and helpful. Instead of fortifying the body, alcohol actually destroys the physical organisms and processes. Contrary to the opinions of many folk, alcohol is not a real food. Food taken into the body can be stored for growth, development and repair of tissues. But alcohol cannot be stored so it is good for neither body building, protection nor regulation.

The deception of alcohol to the muscular system of the body is also apparent. The athlete may be deluded into believing that alcohol gives him more punch and drive, but it really makes him unfit for athletic competition. Connie Mack, the famous baseball manager, has said: "I will not bother with youngsters who drink, for the game requires quick thinking and clean living." Alcohol has never mixed advantageously with the human body. As Haven Emerson, medical doctor of Columbia University says: "You don't need alcohol for health; you don't need it for strength; you don't need it for food; it never does you any good. Then why drink it?"

The man who drinks is also found wanting in moral qualities. Alcohol 'takes it out' at once on the feathered edge top of character. With the first drop it begins to desensitize man to the nobler and finer things of life. Even a little alcohol curls the purposes slightly, warps the emotions modestly, blights the spirit just a shade, and turns conscience out of focus just a hair.

Sound judgment is also gone. When character is gone, conscience and common sense have likewise escaped. So to that first down payment on the bottle is added the bigger cost of lost self-control. For in the brain alcohol acts as a narcotic; the mental processes no longer function properly. Under ordinary circumstances we usually think before we act. If someone should ask us to do something which might bring harm to ourselves or to others, our good judgment tells us not to do it. But one of the first effects of alcohol upon the brain is that of first weakening and then deadening its powers of judgment and discrimination. When this happens people will

do things they would have never dreamed of doing under ordinary circumstances.

When alcohol is courted 'the stuff' begins to get rough with human personality. The feather-edge is erased and the brute has begun to emerge. The heart and mind and soul become a little more like the beast and a little less like God. This deadening effect upon the mental processes may be compared to the removal of the brakes which hold the feelings and actions under control. The person under this vile influence no longer thinks sensibly. At one moment he may laugh, at the next he is crying, which shows that he has lost control of his emotions. Thomas Edison, the famous inventor, summed it all up very well when he said: "I am a teetotaler from alcoholic liquors. I always felt that I had a better use for my life."

Let us then balance our thinking on the question of drinking. In light of the

devastating effects of alcohol upon the individual and society, I believe that the only Christian answer to this problem is total abstinence. This is not to say that the Bible teaches total abstinence by its every precept and example. The scorching denunciations of drunkenness in both the Old and New Testaments cannot always be exegeted as an absolute prohibition.

Nevertheless, I believe that the principle of total abstinence is Biblical. An understanding of basic Biblical teachings and Christian ethics can only lead us to the conclusion that total abstinence is the highest Christian position in this question of drinking. If we regard it our sacred responsibility to others to cast no stumbling block in their way; if we regard these bodies of ours as a sacred gift from God, then I believe that no position short of complete abstinence is ultimately consonant with our highest Christian principles.

Our jet age demands clear thinking and moral sensitivity. Any bluntness of our alertness will have serious consequences. So no man that loves God and humanity can be indifferent to the alcohol problem. In our day the Church must not only stand fast in her time honored position against drinking; she must go forward in creative leadership healing and counteracting the scourge of alcoholism. May every member of this congregation go forth to take his stand for total abstinence. Let us mobilize our every power to let this stand be known to others.

*"Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of Kings."*

The foregoing sermon won first place in an Inter-Seminary Sermon Writing Contest sponsored by Temperance Education, Inc. Its author is Roy J. Peterman of Eastern Baptist Theological Seminary in Philadelphia, Pennsylvania, now serving as pastor of the Manor congregation, Pa.

INTEMPERANCE

Its Consequences

Harold H. Engle, M.D.



THE CHRISTIAN should be fully aware of a daily responsibility to maintain his body as a temple, fit for the Holy Ghost. Having been bought with a price, he must needs glorify God in body and spirit, which are His. Intemperance with its many implications is a great destructive agent, capable of producing deterioration to both body and spirit. Whether you place the adjective "intemperate" before drinker, driver, worker, eater, or spender the habits giving rise to this state are essentially similar. The basic motivations causing intemperance are alike. Conversely, those habits which preserve, create, and protect a temperate state, retaining worthy spirit-filled bodies, are also basically alike.

Consider first a few basic habit patterns which tend to destroy this body as a fit temple of God. Many of these habit patterns are developed in infancy and early childhood. Professor William McCord of Stanford University points out

that it is possible to predict with great accuracy which children are prone to be intemperate by the time the child is six or seven years old. According to R. P. Seiving, Newton, N. C., these destructive habits are homemade, with parents fully implicated with responsibility. The following are a few ways to destroy temperance potential:

1. By continually giving a child the things he wants, leads him to believe that everyone should cater to his selfish whims.

2. By habitual reliance on the Sunday school and Church to provide religious training, allowing him to make his own spiritual decisions. (Deciding for himself.)

3. By not making the children responsible for anything, so that when they enter adulthood they automatically expect a continuation of this same process.

4. By never correcting for fear of developing a guilt complex.

5. By continually smothering him with love and fostering the attitude that "nobody loves me."

6. By not giving guidance in solving his own problems, so that later he will seek refuge from a bottle or food excesses.

7. Accentuating his emotional problems by demanding that he be a winner or pick up his marbles and go home. This habit helps him never to take defeat graciously.

8. By encouraging those temper tantrums, making him feel he should have his own way.

Those eight points of Dr. Seiving are confirmed by Strecker and Chambers, who, in 1938, noted that habits destroying temperance reach into childhood situations which were beyond the child's control. The common childhood situation is the combination of parental spoiling and the pattern of emotional immaturity which provides the natural back-

ground and incentive for dangerous indulgences in later life.

The above mentioned habits of family living, accented in a neurosis-producing environment, produce and provide for certain escape mechanisms. Dr. Wahl studied the result of intemperate living in 109 male alcoholics. He learned that 53% had rejection of father or mother or both; 36% had over-protective influences of father or mother or both; 37% had lost one or both parents by death or separation before the age of 15. Only 9% of the total group had no history of parental rejection, over-protection or parental loss before 15 years of age.

Our conclusion from the above elucidation is obvious, i.e., parental attitudes and habits are very significant factors in the pathogenesis of intemperance. Grave is the responsibility of parents, teachers, churchmen and physicians to point out these basic problems.

Another destructive habit to trigger adult intemperance is the family relationship. Habitual scolding, domineering, fighting, harangue over finances, unwholesome work situations, and in-law harassments are fertile tension-producing influences which might drive any spouse to intemperate eating, drinking, driving, spending, etc. These might easily provide the incentive to "get away from it all."

Let us now note a few habits that preserve and protect the temperate state, keeping our bodies fit temples for the Holy Spirit.

In homes where love, security, and cooperation habitually exist, with happiness saturating the spirit of the atmosphere, where parents are emotionally mature, a climate is provided where no one needs to be intemperate. This means that the quality of love necessary in good parents begins with a love for each other, with love of the idea of having children. The natural outcome of love and tenderness toward young children allows the baby to enjoy its body peacefully in relation to the mother's body and so come to learn the right use of tenderness at a later age. I trust that the careful, discerning reader will delineate between this love pattern and that of over-protection previously stated as harmful.

Explicitly, we believe the following are good habit patterns in home living:

1. Those which make every child feel that his parents love, want and enjoy him; that he matters much to someone, that there are people near him who care what happens to him (love).

2. Those which make the pre-school child and teen-ager believe his parents like him as he is, that they accept him, even though they do not approve of the things he does (acceptance).



3. Those which make the child know that home is a good safe place, with his parents on hand when he needs them most and that he belongs to this family (security).

4. Those which keep the child safe from harm (protection).

5. Those which encourage him to do things for himself, showing confidence in him (independence).

6. Those which teach by precept and example a Biblical set of moral standards on temperance patterns (faith and practice).

7. Those which lead the child to a personal commitment to Christ (experience).

8. Those which spare not the rod when carefully considered (discipline).

In listing these positive habits, I again emphasize the need for discerning parents and acceptance of parental responsibilities.

James 5:16 and John 15:7, point up the need for prayer and the power of prayer in influencing habit patterns in youth. Common sense and knowledge will dictate when and how prayer can be effectively employed. To spend time with children and teen-agers will also give guidance for temperance-producing habits.

It is by re-assessing our own attitudes toward the total problem of temperance, by acquainting ourselves with proved medical facts and the consequences of faulty habit patterns, that we develop a sane philosophy on eating, drinking, smoking, and the many other areas of life that are implicated. This in turn

must be transmitted as an educative process to those whom we teach, whether it be son or daughter, parishioner, student, patient or reader.

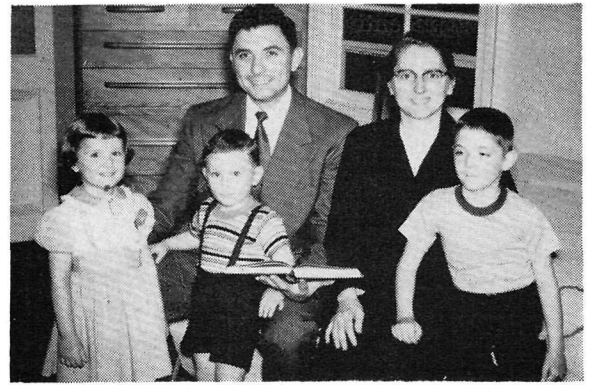
We have briefly discussed social, psychologic and psychiatric concepts, and have only alluded to the medical data proving the need for temperate living. A major area of discussion lies in the field of spiritual concepts which promote healthy attitudes in developing good habits and preventing destructive ones. I emphasize again, the Bible is the great textbook of human experience. In it are examples of courageous abstainers, of men with convictions, who surmounted difficulties. The many Biblical examples of closely-knit family rituals during childhood serve as a guide for the concerned individual. The experiences related in the Bible of intemperate living serve as a guide, a road block, if you please, to continuance in or development of faulty habit patterns.

It is my prayer that God will give wisdom, courage and forthrightness to preserve those wholesome blessings that we possess as a church and to awaken a complacent laity to the potential dangers in the America of this generation. It is difficult to understand that certain smugness, "it can't happen to us." Let us develop a positive attitude and habit of speaking out against suggestive advertising in the press and on the radio, television and billboard. The habit of the Brethren in Christ to be relatively passive on these issues, is one that cannot be considered as an asset. May God help us and guide us is my prayer.

Palmyra, Pa.

Youthful Believers in Senzaki

Dorothy C. Haskin



The John Graybill family.

WHY SHOULD a man leave his comfortable home in Pennsylvania and go live in a drafty house in Japan? John Graybill had both the trade of a carpenter and the profession of a school teacher. This gave him an assured position in American society. Yet he took his wife, Lucille, and family and became a missionary in Japan. He is a member of the United Christian Church and became the fourth missionary of his denomination, going out under the auspices of the Brethren in Christ. The Graybills joined the Doyle Books and the Peter Willmses in the prefecture of Yamaguchi, on the western tip of Japan.

The question of *why* sprang into my heart when I visited the village of Shom-yoichi and met the Graybills and their children: Michael, Brenda, Edward and tiny Debra. I saw the pleasant but not convenient circumstances under which they lived. And I visited the church at Senzaki, a neighboring village where Graybill also seeks to win the Japanese to Christ.

The night I attended the services there were twenty-one Japanese present, over half of which were teen-agers. We met in a home, kneeling on a tatami floor, warmed by two hibachi. Tatami is the straw matting which the Japanese use on the floor instead of hard wood and rugs. It is difficult to clean, so everyone leaves his shoes at the door. A hibachi is a jar with coals in it, so the only heat one gets from it, is obtained by holding the hands above the smouldering fire. Yet in that room was the two fold answer to why John Graybill had come to Japan.

One was his faith. The Lord had said "Go" and so he had gone. It takes strong faith to be a missionary in Japan where living conditions differ so greatly from those of the States. The language is considered the most difficult in the world. And the pride of the people make most of them feel superior to the Gospel. This is evident by the fact that though the Gospel has been preached in Japan for one hundred years, less than one per cent of the people have responded to the message.

The other half of the answer was the life and testimony of those who did believe. For instance:

Sugiyama San, a pretty girl with black hair, and a shy laugh. When she was a little girl, she was very frail and used to wonder what would happen to her when she died. Her mother tried to tell her about Buddhist beliefs, but they were so involved and vague that she didn't know what to believe.

About three years ago a friend, Goto Miyako, invited Sugiyama San to a Deeper Life Conference held by the Japan Evangelistic Band. The messages she heard were so new and strange that she didn't understand any of the truths taught.

About four months later she discussed her school problems with Goto Miyako. It was nearly September and as the Japanese school year starts in March, she was regretting having to wait. Goto Miyako told her of Osaka Christian College, a Free Methodist school whose term began in September. Sugiyama San decided to attend. There, chapel attendance was compulsory, and she resented it. But she had to go, and as she listened a great conflict went on in her mind. Were all the things she had been taught as a child wrong? Didn't a person merely continue to evolve after death? Did she have to make a personal decision to be saved? After listening about a year, she decided that the Gospel of Christ was right, and believed.

She planned to be baptized but instead had to leave school. Both her parents were dead, and her older sister was being married, so she had to go home to keep house for her brother. This was a trial to her faith. She wondered, had she been right in believing when she wasn't able to go with the new religion?

She was at this place of struggle when she found the Brethren in Christ missionaries. She attended a retreat in the mountains near Hagi and there found assurance of salvation. In September, 1960 she was baptized by the Reverend John Graybill. The night I attended the Senzaki Church she was chairman, or leader, of the meeting.

Goto Susumu is a shy, earnest, young man in his twenties. He works in the pearl industry, having the specialized job of opening an oyster, and putting the tiny rock in it, so the oyster will produce a pearl.

When he was attending the Otsu High School, missionary Peter Willms came there to teach English. Goto didn't have the courage to attend the classes, but he saw Mr. Willms' address in the school paper and for two months he carried on a correspondence with the missionary. Growing braver, he visited Willms in Hagi and began attending church. This meant a train trip of forty minutes, but he was gradually learning about the Lord. He was thankful when, two years ago, tent meetings were held in his home town of Senzaki. During these meetings he came into assurance of salvation, and since the church services were started he has attended regularly. He was baptized by Peter Willms, September 1960, on a day when the ocean was so rough, they had to move in to the river. His home situation is unhappy because both of his parents are Buddhist, but the night I attended Senzaki Church he sat shyly, in his usual place in the rear, near the sliding door.

Tukumura San is a man in middle age with a changed life and testimony. His father was a railroad man and when Japan ruled Korea he worked there where his son, Tukumura San was born. The villages of Korea are dotted with Christian churches, so he went to Sunday school when a boy. He believed with the credulity of a child and then forgot. After the war, when Japan lost Korea, Tukumura San returned to Japan. He was an engineer like his father and joined in the drinking customs of the engineers. Friends thought he should be content as he had a good job, a wife, children, and friends, but always he felt empty inside. He read different books, but found no satisfying answer.

Two years ago when the tent meetings were held in Senzaki, he attended

(Continued on page ten)

"... it made my back tired just to watch them."

Meet the assiduous Mlilo, pastor-teacher, and
his prudent wife—

Workers in the Gwaai Wilderness

"AmaTJE-E-E!" Mlilo's voice bellowed good-naturedly; and Mavundla dumped the needed buckets of stones onto the small pile of cement and sand.

"AmaNZI-I-I!"—and Shadrack hurried up with two buckets of water. Backs bent and shovels flew till the gray, sloppy mixture was as smooth as cement and stones can be.

"BarROW-W-W!"—the voice shouted again as its owner shoveled rapidly, then straightened again for a minute, grinning as Canaan pulled the wheelbarrow away with a flourish and dumped the little mountain into the empty valley of the foundation.

It was a game, almost. But it made my back tired just to watch them and I wondered how long the pace would keep up. To my surprise, it hardly slackened the whole of the afternoon. By dark, the job was nearly finished, and the back-breaking effort, though somewhat slower now, continued until the foundation lay smooth and wet in the lamp-light. The force behind it had been Mlilo, a teacher with an envied white-collar job, a young man who could have spent the afternoon at home reading. Instead he had come, his help unsolicited, pay unexpected, to help with the development of the mission.

Bafanya Mlilo grew up near Matshiya Outschool in the Mtshabezi Circuit, where he started school at the age of *seventeen*! One could prefigure a discipline problem, but school was a privilege, and there were others in the class like him. He does remember that one day the teacher tried to whip him with her belt. He refused to let her, saying that he would be tempted to catch the belt when it wrapped around him, and offered to go out and get a stick instead. The whipping was postponed, but was administered after school—with the belt!

Mlilo says that his half-brother (his father is a polygamist) was responsible for his being saved. One day he and his brother were sitting on a mountain of rocks, admiring the lichens. "If I were God," said Bafanya, "I would take these pretty rocks and line them up in front of my father's village." His brother be-

gan expounding his limited theology. "You know that ox which our father just sold? When it dies, it is going to a place where there is plenty of grass and always enough water to drink and everything is nice. And if we repent we can go to a nice place too when we die—a place where we can have anything we want."



Bafanya Mlilo, pastor and teacher in the Gwaai.

"How do you repent?" Bafanya wanted to know.

"You must confess your sins and say that you want to be God's child," his brother answered.

To be done properly, the thing had to be done in church, according to the boys' understanding. Bafanya could hardly wait for Sunday, but come it finally did, and he eagerly stayed to become one of God's children.

"Next year I'm going to learn at Wanezi Mission," Bafanya told his teacher one day, several years later. "I will really be a true Christian then, because there is no sin at the mission." His teacher laughed, but the boy was not to be daunted, and, at Christmas time, he packed up his blankets and walked to the mission to be ready for the opening of school in the middle of January.

That was 1948, and Mlilo was to be on mission soil for the next nine years. It took five years at Wanezi to finish primary and upper primary (eighth grade). Then there were two years at Matopo

for Teacher Training. The boy from Matshiya had at last arrived; the future lay golden with promise before him; he had only to step into the teacher's role, and money, respect, and influence would be his. It was what any ordinary young man would have done.

Mlilo chose rather to go back now to Wanezi for two more years of school—this time, Bible training. What would it profit him? Not a bit in wages, nor would there be any impressive place of service waiting to be filled at the end of the course—things very important to many young African minds. Mlilo knew in his heart that it was the right thing for him to do, so he went.

"You are getting to be quite a mature man," the mission superintendent said to Mlilo in the office one day. "Don't you think it's about time you got married?"

"But I'm not even courting anyone," he answered, almost surprised.

"Don't you think it's time to begin?" urged the missionary, so conscious of the unrelenting temptations on every side. The admonition sank deep.

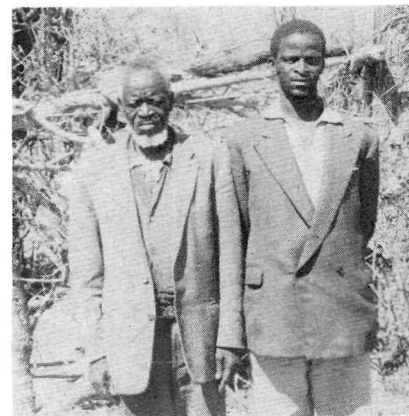
"I know someone for you," said a man from the distant Nkai, recently married into a church family at Wanezi. "She is such a good girl and no one is courting her."

It was a serious matter. "I am old, too," came her answer to his first letter, "and not interested in being fooled." ... "Yes, I am interested in someone who is a true Christian," she wrote again. And finally, "Now, I can't say more until I have seen you."

Mlilo went the 200 miles to the little mission hospital where she was nursing, and he liked what he saw. On that first trip he decided to travel another seven miles into the bush to see her family. He wasn't ready yet to ask for her hand—it wasn't customary for a man to go and speak for himself anyway. He would just go and tell them he was interested, and see what they thought of him, so that if they didn't want him, he wouldn't go on wasting his time. His questions were met with the usual deliberateness and nonchalance of African bargaining.



Brother Hostetter preaching, Sandi Vundhla interpreting, in the Sunday midday service at Borehole No. 8A—Mzola area.



On the right Tymon Mkwananzi, the man who was sent down to Bulawayo to see Bishop Arthur Climenhaga several years ago with the question, "Have you forgotten us?" Tymon is now pastor of the church at Borehole 8A—a dear brother.

The man on the left is the one who organized the group and collected the money to send Tymon. He is still unsaved.

The grandfather, however, seemed to eye him with favor.

"You may wait in here," he said to Mlilo the next day, when it appeared that the family would at last be gathered together to discuss the matter. Tucked safely inside the hut, Mlilo listened as the grandfather suggested, "Let's sit here," and gathered the family under the window where Mlilo sat. Only the grandfather knew he was inside.

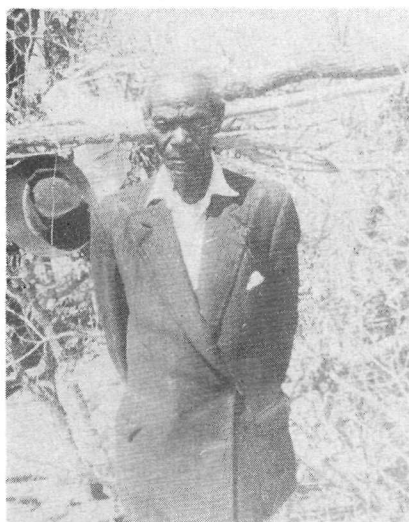
The verdict was favorable and Mlilo went home with weightless heart and smiling eyes. Three months later the *lobola* was agreed upon—with an extra £10 for the enterprising grandfather! The wedding was in August of 1957.

At the end of that year, at the age of 30, Mlilo had finished his training, and he went off to teach at a small school near Wanezi Mission.

The new mission in the Gwaai would open at the beginning of 1960, the Bishop was saying. Would Mlilo be willing to go and teach at an outschool there and be a sort of spiritual helper for the area, while his wife worked at the new hospital? It was a needy place. Yes, he would be willing to go, Mlilo answered.

On the night of January 4, the mission truck droned its way along sandy tracks where trees and underbrush pushed in close on either side. It had covered more than 200 miles since leaving Wanezi Mission that morning. Mrs. Mlilo sat holding sleeping little Bobby Lee in the snug, if rough riding, cab; Mlilo sat behind in the truck bed, aware of their few possessions around him (others had been destroyed by a fire in their home at Wanezi) and clutching the rope around the neck of his big black dog. Another curve in the road and the lights of the truck pointed out some houses. Mrs. Mlilo gave a little sigh of delight as they stopped in front of a neat little house of cement block and asbestos. This would be home.

Six months have now passed, and what opportunities they have held! The Bible training has been used time and again as sermons were preached to children,



Jonasi Moyo, a former Brethren in Christ Church member of many years ago who went out into sin, off to Johannesburg mines, and recently repented. Tears streamed down his face as he told the story of his wasted years and of his return to the Lord.

heathen in the villages, teachers, preachers, and patients in the hospital. Boundless are the opportunities for evangelism in new places. Countless are the people who need to be reached. Endless are the battles which must be won for Christ's kingdom. What the future holds for Bafanya Mlilo one can only imagine. But one thing is sure: Here is a big place to be filled and here is a man to fill it.

Yesterday I asked Mlilo, "Do you like the Gwaai?"

"Yes," came the definite answer.

"And are you happy here?"

He smiled broadly and replied, "Very happy!"

Grace Holland, Phumula Mission



Left: Around the Lord's table on the sun-baked sands at Kana, Nkaai area, in a rude shelter of leafless branches (the rains were still far away), under the blazing sky—a reminder of the varied conditions the world over under which believers meet in holy and hushed remembrance of the broken body and shed blood of our Lord and Saviour—"till He come." And then—

"We'll be filled with joy and wonder
When we see the untold number
Some from every tribe and nation will be there."

Right: Rev. Sandi Vundhla baptizing in the Kana River (not to be confused with Kana Church, Nkaai District), Mzola area. Dorcas Climenhaga and Pete Stern in the background.

The Time Worn Subject— Weather

UNPRECEDENTED rains . . . even foot traffic nearly stopped . . . in some places people ingeniously made banana rafts. Fortunately, we had an MCC boat at Barjora which we loaded on to an extra cart and used to cross the rivers enroute to Madhipura. The carts were floated across behind the boat; and the oxen with much difficulty were forced to swim. The average crossing took two and a half hours; the first twenty miles, *twenty-eight* hours.

Apart from inconvenience, the uncertainties of the monsoon create tremendous problems and hardships for farmers. They must choose usually in the summer between rice, which is a genuine water plant, and millet requiring a minimum of water. As the regular monsoon period ends, farmers will plant millet if insufficient rains have not made rice possible. But a monsoon completely off schedule will destroy the crop, and this is just what has happened during the past two years. Three years ago the monsoon ceased on the 25th of August. Last year and this it began after that so farmers scarcely know which way to turn.

This year we decided to experiment on our Barjora farm with various types of millet and brought in a number of varieties from different parts of India. The Barjora area is generally much more suited to this crop than rice as the land is rather high and sandy. Local varieties have a low yield and we were hoping to select higher yielding varieties suitable to our section of the country and gradually get the seed distributed throughout the district. But now we are wondering if any of it has survived as reports of very heavy rains have continued to reach us here. The ever present danger of crop failure due to vagaries of the weather, insect damage and ravages by animals is a serious obstacle in the way of the farmer using more modern methods requiring much of an investment. This is especially true of artificial fertilizers. The government is putting forth an all-out effort to introduce their use, but the farmer just can't comprehend paying Rs. 16.00 per maund (about \$3.50 for 80 lbs.) when the danger of loss is so great. And we, too, may be coming to share some of his doubts.

Arthur and Phyllis Pye, (India)

DO YOU PRAY THAT THE LORD WILL GIVE WISDOM AND PATIENCE TO OUR MISSIONARIES?

HOME

Five Rules for Handling Your Teen-ager

Part II

THE first and foremost thing teen-agers require of their parents is love. If they feel that you really love them, it will go a long way toward helping them to become well adjusted people.

My daughter had a schoolmate whose parents had more than their share of this world's goods. They gave Jeannie everything she asked for—a penny when she was little, a riding horse of her own as she grew older, all the clothes and accessories she wanted and an abundance of spending money. But Jeannie's mother, who was a former school teacher, was always too busy to help her with her home work; and her marks in school were far from good. She went out and came in as she pleased. Her parents quarrelled incessantly, and the atmosphere of her home became oppressive and unbearable to her. Suddenly Jeannie began playing hooky from school, and taking things from stores. She did not really want or need those things; it was a subconscious effort to get even with her parents. She would hurt them as they had hurt her. Had it not been for the school psychologist, Jeannie's life might have been ruined before she was out of her teens.

Number two: It is a good thing to trust your teen-agers, but not too far. Regardless of what they might say, they don't want too much responsibility piled on their shoulders. It gives them a lost feeling. They are not yet adults. They need your guidance and the benefit of your experience.

Our big black cat, Velvet, had a litter of beautiful kittens. We gave all but one of them away. When the remaining kitten, "Sassy," was six months old, and nearly as big as his mother, he ran out into the road one day and was nearly run down by a car. Velvet was watching from the front lawn, and it was evident that she was angry. As soon as Sassy came within smacking distance of her, Velvet cuffed him soundly across the face, meowing her displeasure.

It is pure instinct with certain animals to teach and guide their youngsters until they are sure they are able to take care of themselves. Human youngsters are just as much in need of guidance and discipline as they are, and it is up to us, as parents, to give it to them.

Number three: We need to have definite rules and limits for our children. First, they should be required to

be in at a certain time when they go out on a date. My own daughter's date deadline was 12 o'clock midnight. Many times she objected strenuously, but I insisted that she keep this rule. After she was married she said to her husband, "What did you think of me when I told you I had to be in by 12?" "Why," her husband replied, "I thought, here's a girl whose parents take good care of her, so I'd better take good care of her, too."

Number four: Young people should be encouraged in group dating. It is healthy and wholesome for boys and girls to have fun together, but there is a certain amount of safety in numbers. It is difficult for mature people of strong will to master emotions aroused by casual contacts. Neither is it easy for teens.

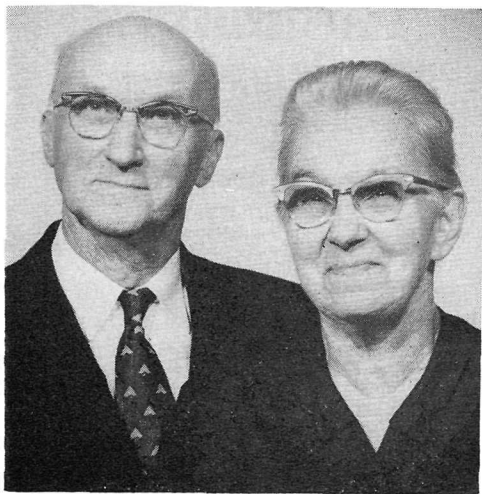
I recently talked to a young girl who was about to bear an illegitimate child. "I never had any place to take my boy friends," she said resentfully. "My mother wouldn't let me invite any of my friends to the house. We made too much noise, she said. I was ashamed to keep on going to the other girls' homes when I couldn't invite them to mine. So I went out alone with my dates, and somehow, things just got out of hand."

Parties in the home, discreetly and unobtrusively chaperoned, are a good idea, or at least double or triple dates. Many a girl's life has been marred by being alone too often with the same boy. These days, when "going steady" is the thing to do among the teen-age crowd, there are more unwed mothers than there have ever been before. Leaving your teen-ager to battle the biological urge without supervision or spiritual help is like sanctioning a fight between a Bengal tiger and a house cat.

Number five: Young people should be encouraged to take an interest in some hobby or sport. Boys who take an active interest in basketball, baseball, or football, have active interests instead of hanging around the street corners cooking up mischief. Music is also a good interest center for young people if they have aptitude for it. Every child should be encouraged to play something, because of the opportunity it gives him to express his feelings. Also, being able to play something well gives young people poise, assurance, and the feeling that they can hold their own in the group.

Lee Hanson, in Christian Parent

HOME



Mr. and Mrs. Arthur Moist.

Christian Home Anniversaries

FAIRVIEW, OHIO

The Arthur G. Moists, 23 Cliff St., Dayton, Ohio, celebrated their Fiftieth Wedding Anniversary Thanksgiving day. The celebration with a family dinner was held at the Wishing Well, Centreville, Ohio.

They were married in Dayton, November 23, 1910. They have four daughters, Mrs. Vernon Dohner of Dayton; Mrs. Pauline Brumbaugh of Englewood; Mrs. Ruth Wenger, Clayton, and Mrs. Alberto Cheesman of Dunkirk, Indiana. There is one foster daughter, Mrs. Dorothy Fatschel, who lives at Sterling, Illinois. They have twelve grandchildren.

Mr. Moist has been a life-long resident of the Englewood area and has always attended the Fairview Church. They are members of the Fairview congregation.

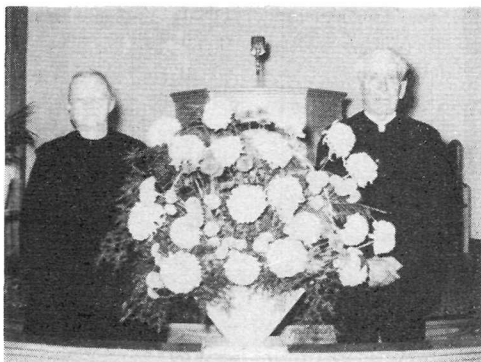
CHAMBERSBURG, PA.

The children of Mr. and Mrs. Henry W. Thrush, Sr., Chambersburg, Pa., planned a Fiftieth Wedding Anniversary celebration for their parents, December 17, 1960. Bro. and Sr. Thrush were married December 15, 1910 by the late C. H. Myers.

During open house some one-hundred relatives and friends called in to extend their congratulations. Bro. and Sr. Thrush are members of the Chambersburg congregation. They have three sons: Ralph W., John J., and Henry, Jr. There are three daughters: Mrs. Wilbur W. Stayman, Mrs. Roy S. Stayman, and Mrs. Edwin L. Stoops. Two daughters are deceased. The next generation adds up to thirteen grandsons and eleven granddaughters.



Mr. and Mrs. Henry Thrush, Sr.



Mr. and Mrs. Isaac Brechbill.

NEW GUILFORD, PA.

Mr. and Mrs. Isaac Brechbill, Fayetteville, Pa., were honored by the New Guilford Sunday school, Sunday morning, December 18, 1960. Norman Sollenberger, superintendent of the Sunday school presented a bouquet of flowers to Bro. and Sr. Brechbill in honor of their sixty-fourth wedding anniversary. The Brechbills are the oldest couple of the congregation, and are able to attend Sunday school regularly. Of the seven children born into their home, six are still living. Bro. Brechbill is a son of the late Rev. Henry Brechbill and Sr. Brechbill is a daughter of the late John Leshner. Many years of faithful service of one nature or another have been given to the New Guilford Church by this esteemed couple.

Believers in Senzaki

(Continued from page six)

them. The first night, he thought, "This is what I am seeking. This will satisfy the longings of my heart." And he remembered the teachings of his boyhood. Social pressures, however, were difficult to cut, so he continued drinking. When

his wife heard that the Christians were looking for a place to meet, she offered her front room. This annoyed Tukumura San because the meetings interfered with his family life. Yet, there the hymns and preaching was, in his front room, so he attended until in June or July of 1959, he became a believer. He stopped drinking and was baptized in August, 1959. The night I attended the meeting, he was thankful that the services were held in his home and told me his testimony with vigorous joy.

Tukumura Okasan was won to the Lord by the change in her husband's life. Actually, she first heard the Gospel during the war. Her husband was in the army, and not knowing if he would come back, she decided to attend a sewing school. It was run by Japanese Christians who opened the meeting with a hymn, prayer, and Bible reading without comment. As the war grew in intensity, they had to sing softly so the neighbors wouldn't hear them. Tukumura Okasan was intrigued by the verse, "Love your enemies" (Matt. 5:44). She felt that if a person could do that, they surely would have obtained the perfection her Buddhist religion told her to seek.

Then she heard that her husband had been killed by an airplane flying low and strafing him and his companions. She closed her heart to the Gospel and became busy earning a living for herself and her son. Tukumura San was a distant relative. When he returned to Japan, he needed a home, and so they made a marriage of convenience which is frequent in Japan. With his drinking, it was not a happy marriage until he became a Christian. That convinced her of the truth of the Gospel. Step by step she went in her thinking, until she spoke to John Graybill about becoming a Christian. He, however, knew of a barrier to her faith and reminded her of the god shelf in the front room. There were the ashes of her former husband and the tablet with his new name. As a dutiful wife, she had bowed before it each day, presenting offerings of food. Before she was a Christian, he knew the decision must be her own. She wavered. Graybill was firm—he could not baptize anyone who worshipped a false god, even the spirit of one's dead husband. At last she decided, "My obligation is not to a dead husband, but to a living Christ." She was baptized in October, 1960, and the night I was in her home she was radiant in the Lord.

There is no question in Graybill's mind, if he was right in coming to the muddy roads, cold houses, and beautiful mountains of Japan. He has found the answer in obedience to God's command and the lives of believers.



Rev. and Mrs. Allen Heise

The First Year in The Pastorate

Allen Heise

THE END of a year presents something of a vantage point from which we can make a few observations.

The year was begun with anticipation accompanied by a great sense of responsibility. When our attention became focused on the greatness of the task and human weakness and inability, the Lord found it necessary to rebuke us. He reminded us that after all it was His work and not ours, and He would surely do His part.

The year has been one of adjustments. On the personal level it meant assuming responsibilities that formerly rested on someone else.

There were adjustments to the needs of the congregation in presenting the truth that it might be received and assimilated.

There were also community adjustments. Where former contacts were primarily made on the social level, now they were made as a pastor with a pastor's responsibility.

It was a time of contacts with fellow pastors of other churches, contacts that were a source of encouragement, inspiration and information.

Every pastor looks for some results.

The year which began with anticipation can now be measured in realization. Accomplishments can be measured by opportunities. And we must say that many goals have not been realized.

It is with a continued sense of dependence on the Lord and a confidence in the enabling of the Holy Spirit that we look to the future.

Hamilton, Ontario. Requested on the occasion of their First Anniversary Service.

Meet Andrew Slagenweit

FROM Blair County, Pennsylvania comes the subject of our sketch, Andrew Slagenweit, currently serving as pastor of the Highland Brethren in Christ Church near West Milton, Ohio.

His parents, Brother and Sister David Slagenweit, are living near Martinsburg where they have given many years in the office of deacon in the local congregation, now recognized in an honorary capacity.

In his early years Andrew especially enjoyed going to General Conference and has many pleasant memories of traveling with his bishop of that time, Jesse Oldham. Together, they frequently represented what was then known as Morrison Cove District. While attending General Conference on the campus of Jabbok Bible School near Thomas, Oklahoma in 1940, he had the good fortune to meet Miss Ruth Friesen, who two years later, on June 18, 1942, became his wife. Dorcas, Carol, Marilyn and Mary Alice, their four girls, with their parents make a happy family.



Rev. Andrew Slagenweit in his study.

He found Christ as his Saviour when he was nine years old. Several years later he sought God definitely for the experience of entire sanctification which he says "still holds good."

Following the death of the late Elder Aaron Stern, he was called to the ministry and ordained June 3, 1945. He has served as pastor at Saxton and Martinsburg, Pennsylvania, and now serves at Highland.

His service to the church is noted with appreciation. His first responsibility was to serve as superintendent of his local Sunday school. Currently he is serving as Treasurer of the Board for Home Missions and Extension.

While yet in middle life, we join in wishing for them, under God, more challenging opportunities and pray that such will be discharged in the fear of God.

PREACHERS

ORDER

IN THIS matter, like all others, there are two extremes. Some pastors have arranged an orderly service but do not have a corresponding amount of spiritual preparation and warmth. Others mistakenly take the attitude that a well-planned program hinders the Spirit of God from working; consequently, their services are unplanned and chaotic. God is not the author of confusion. Though order must never be deified nor made the ultimate object, yet it will always need spiritual emphasis. The absence of order, however, means stealing of time which belongs to God, and a neglect of honouring Him in many ways.

God's covenant in itself is well arranged. II Sam. 23:5 says, "Yet he hath made with me an everlasting covenant, ordered in all things, and sure." The Tabernacle gives us a picture of divine ordering as well as the plans for the priests and the government for Israel (Ex. 40:4, 23, Lev. 1:7). It is sometimes argued that in this dispensation, being linked with the Holy Spirit and having greater simplicity, it negates the need for the elaborate rituals of the days of Moses and David. But scripture does not support such an inference. We see order emphasized as to the writing of the scriptures (Luke 1:3), in the matter of speaking (Acts 11:4), as well as ministering (Acts 18:23). We are also reminded that in church arrangements there should not be fleshly impulse misnamed the guidance of the Lord, Col. 2:5.

Disorderly conduct was very much rebuked by the Apostle Paul in I Cor. 11 and the climax is reached in Verse 34, "And the rest will I set in order when I come." Chapters 12 and 14 of the I Cor. letter give us the mind of God with reference to church services in which we are told, God hath set some in the church first, Apostles; second, early prophets; third, teachers; after that miracles, etc., and Chapter 14 emphatically impresses upon us that we should prophesy one by one, verse 31. It is a great error to conceive the idea that the Holy Spirit encourages independency for He concludes the chapter by saying, "Let all things be done decently and in order, and according to an arranging" (by some translators). Verse 8 of the same chapter leads us to believe that there should be military exactness in a meeting where the Word of God is preached.

According to I Cor. 15:23, the Lord has a planned order in the resurrection

and rapture. "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." It is a wholesome thing to have a sacred fear of limiting the power of the Holy Spirit, but we should never forget that disorder will actually do that. We can never trust alone in organization, but we can no more ignore it than we can disregard food and expect our earthly body to be healthy. We find this characteristic prominently manifest in the Lord Jesus Himself. Notice the feeding of the multitude. He has them seated in hundreds and fifties as definitely as Moses arranged for lasting wilderness organization and warfare. This is all the more noteworthy because a miracle was about to be wrought and it would seem that the special care of organizing would hardly be necessary. But His teaching by example is all the more emphatic. Spirit-filled leaders should seek more and more to be regulated and regular, to be systematic and spiritual.

We know that the sovereignty of God who has marvelously created all things and even all nature about us portrays systematic and ordered handiwork; yet be it ever known that this same Creator has the right on occasions best known to Himself to intercept the laws and systems He has established and do something irregularly. He may do this in the best planned religious service but certainly this is not to be considered the general order of events and so do away with all planning. A "sloppily" planned service should not be misunderstood as a divine intervention but rather a cover-up for an indolent pastor who does not regard divine service more sacredly than mere earthly matters.

E. J. Swalm

From The Pastor's Desk

IN MY reading recently, I came across a modern parable written by Charles A. Tidwell entitled "And Thy Neighbor" which I enjoyed very much and I felt that you would enjoy as well. It goes as follows:

"A certain man moved into our community; he didn't fall among robbers, who both stripped him and beat him and departed, leaving him half dead. He just moved in. And by chance a certain neighbor was going down that way; and when he saw him, he passed by on the other side, saying to himself, 'I am almost late now for my meeting at the church. If I stop to visit, I'll surely miss the opening prayer; and I do hate to be late. Besides, the church staff probably knows about him.'

"And in like manner also another neighbor when he came to the place, and saw him, passed by him on the other side, saying, 'So they want us to visit new neighbors such as this one? Well, I don't believe in giving the impression that I am a fanatic on religion. I'll just wait until the subject casually comes up some day, and then I'll say, pardon me, don't think I am the type who goes overboard on such things, but if you ever get a chance you might want to visit our church some Sunday when you feel like it and the children aren't sick and you don't plan to go out of town, or have company, and you get up in time!'

"But a certain neighbor, as he journeyed, came where he was, and when he saw him, he was moved with compassion, and came to him, and courteously welcomed him to the community, and appropriately brought up the matter of his church life; and even offered to come by for him next Sunday if he needed a way. The following Sunday he brought him to the superintendent, and said to him, 'Take care of him, and of whatsoever further service I may be, I will be glad to render.'

"Which of these three, thinkest thou, proved neighbor unto him that moved into the community?"

"Any comment I could make at this point would be superfluous except to say that the world expects us to walk our talk. And when we talk about Christ as a wonderful Saviour and the fellowship of believers as a wonderful blessing, and then invite no one to the Saviour, or to that fellowship, are we not being somewhat inconsistent?"

Selected by a pastor

CHURCH NEWS

BULLETIN-BITS

Howard and Pearl Wolgemuth conducted a missionary meeting at Houghton Centre Church, January 18.

A mortgage-burning service was held at Walsingham Church, Ontario. The parsonage is now free of financial encumbrance. Roy V. Sider served as guest speaker.

Sherkston, Ontario reports an average attendance in December, Sunday school, 208; morning worship, 222; evening service, 134; prayer meeting, 27.

Cedar Springs, Pa., reports 13 in the congregation who read the Bible through in 1960.

Graybill Brubaker, missionary on furlough from Africa, underwent back surgery in the Good Samaritan Hospital in Dayton, Ohio, Tuesday, January 10. A call at the hospital by Erwin Thomas and the editor, Sunday, January 15, found Bro. Brubaker encouraged and very appreciative of the interest and prayers of the brotherhood.

The Doyle Books, on furlough from Japan, spent Sunday, January 8, with the Moreno congregation, California.

Henry Ginder spoke at Lebanon, (Pa.), Youth for Christ, Saturday evening, January 21.

Edward Moyer, a missionary to the Congo in Africa was guest speaker at Silverdale, Pa., Sunday morning, January 15.

A special Christian Workers' meeting was held at the Messiah Lighthouse Chapel, Harrisburg, Pa., Tuesday evening, January 10. Kenneth Reisinger was guest speaker.

Henry N. Hostetter recently returned from a six months stay in Africa, is scheduled to be with the Antrim congregation, Pa., Sunday morning and evening, February 26.

Evangelist Greg Tingson, known as the Billy Graham of the Philippines, spoke at Fairland, Pa., Sunday morning, January 8.

Pastor C. R. Heisey of Conoy, Pa., spoke at Sunday evening vespers at the Crippled Children's Hospital, January 8, Elizabethtown, Pa.

A "Gospel Tide Hour" Radio Rally was held at the Chambersburg (Pa.) Church, Saturday evening, December 10. The radio staff, including the Wainfleet Gospel Four from Ontario, Canada, were present for the occasion.

Pastor Melvin Stauffer of the Mooretown congregation, Michigan, dedicated fourteen children to the Lord in a Sunday morning service. The majority of those dedicated, represent families who began to attend services during the past two years.

On New Year's day four were received into church membership at Cedar Grove, Pa.

The newly-built Mountain View Chapel, Colorado Springs, Colorado, began services Sunday, January 15, according to word from the pastor, Earl Engle, Jr.

The Women's Christian Fellowship group of Upland, California featured the customs and life of the women of Haiti and Japan, Tuesday evening, January 24 with Lila Clark and Thelma Book as guest speakers.

REVIVAL MEETINGS

John L. Rosenberry at Hollowell, Pa., February 12-26; Ross Nigh of Falls View, Ontario, Canada at Walsingham, Ontario, January 26-February 5; Charlie B. Byers at Mt. Pleasant, Pa., January 15-29; Henry Ginder at Lancaster, Pa., February 12-19; Charles Rife at Mooretown, Michigan, January 15-29; Roy Sider at Chambersburg, Pa., January 15-29; J. N. Hostetter at Zion, Kansas, February 5-12; Paul McBeth at Mt. Rock, Pa., February 1-12; Simon Lehman at Cross Roads, Pa., January 29-February 12; Ray Witter at Free Grace, Pa., January 22-February 5; Richard Royer at Dearborn, Michigan, January 16-22; John Hostetter at Pleasant Hill, Kansas, February 19-26.

BOYLE, ONTARIO

Sheldon Wilson, Paul Nigh and William Charlton were guest speakers for our fall love-feast occasion. We appreciated the truth brought to us by these brethren. Alonzo Vannatter, speaking on behalf of Home Missions, was with us for a service in October. Enos Berringer, superintendent of the Hamilton Rescue Mission, with his family, was present at our services for Christmas Sunday morning. He brought us a very timely message on the "Mystery of Christmas."

We are thankful to the Lord for His blessing and kind providence during the year 1960.

MRS. GLADYS BEAMER

COLYER, PA.

The Graybill Brubakers and the Jesse Ladys, missionaries returned from Africa, were with us for missionary services. Beulah Arnold,

representing India, was with us in a prayer meeting. We enjoyed these services which gave us a better insight into the work of missions abroad.

Dr. Kenneth Hoover was our guest speaker for Rally Day. He inspired us to greater effort and activity in our community. Following the morning service we enjoyed a fellowship lunch in the basement. We appreciate the increased interest among the people of our community.

Gifts in kind were gathered at our Harvest Praise Service. Rev. and Mrs. Glenn Hostetter of Saxton were with us for the service. The gifts of kind were given to them.

December 4 was a significant day in our congregation. Bishop Charlie Byers was with us, and our pastor, Rev. Charles Lehman, was ordained to the ministry. The young people spent much time and effort in preparation and the giving of a fine Christmas program. New Year's Eve we had a Watch Night Service with Rev. W. J. Otto, of the local Evangelical United Brethren Church, as guest speaker. A special sacrificial offering (\$120.89) was received on Christmas to be divided between Home and Foreign Missions.

HEISE HILL, ONTARIO

God came to many in a new way at Heise Hill Church during the month of November when Rev. Luke Keefer declared the whole counsel of God in a fifteen-day meeting.

Sins, wrong attitudes, and motives were brought to light under the search light of the Word of God. Each felt as if he were standing alone in the presence of a holy God. Conviction fell, sinners confessed their sins, believers went on with God to holiness.

How wonderful to have God with us, enjoying a real sense of the Lord's fellowship and blessing.

LUELLA HEISE

BETHEL CONGREGATION, MERRILL, MICHIGAN

Our congregation plus the whole community were deeply saddened when Leola Schneider, a faithful member of our Sunday school, passed away the morning of December 25. Approximately 420 people attended her funeral, an expression of the affection and esteem in which she was held by her friends and neighbors.

We rejoiced to see four of our young people follow the Lord in water baptism. The Maurice Benders of Dearborn, Michigan were our guests for our Fall Harvest Meeting. The fruits from our farms and gardens were brought together as thank offerings to God for His bounties given to us.

A pantomime, "If Christ Had Not Come," was the highpoint of our Sunday school Christmas program, rendered Sunday evening, December 18.

SPRINGHOPE, PA.

Our fall area workers meeting was held at the home of Rev. and Mrs. Jesse S. Oldham. Following a buffet supper and business meeting, Dr. Jesse Lady brought a message. Other guests for the occasion were Sr. Lady, Rev. and Mrs. Albert Engle, Miss Rohrer, and Charles Rife.

Miss Ruth Hunt was present and spoke to our community meeting of the Women's Christian Temperance Union. The Graybill Brubakers with their son were our guests on a recent Sunday morning. They conducted the opening exercises in the Sunday school in the form of family worship, and then Bro. Brubaker brought the morning message.

Beulah Arnold representing India, spoke to our Women's Missionary Prayer circle.

Our Christmas program attracted a large group of interested friends. A pageant, "The Star Still Shines," was presented by the Christ's Crusaders. The children of the Sunday school presented the early part of the Christmas program.

We gained one new family during the Forward Campaign and rejoiced to see two who had dropped out for a while again attending. The competition was keen between two teams organized for the World Tour. They ended with less than a hundred points apart. The campaign featured a guide for the tour that explained the sights and happenings each week. This was enjoyed by young and old alike.

Births

MUSSER — Thomas Landis, born to Mr. and Mrs. Earl Musser, January 6, 1961, Chino congregation, California.

ALLEMAN — Lorraine Marie, born to Mr. and Mrs. Jesse Alleman, December 6, 1960, Lancaster congregation, Pa.

ACOSTA — Jeffrey Lynn, born to Mr. and Mrs. Adalberto Acosta, November 29, 1960, Lancaster congregation, Pa.

KANODE — Kevin Ray, fourth child, born to Mr. and Mrs. Avery Kanode, December 13, 1960, Shenks congregation, Pa.

BRUBAKER — Curtis Lynn, first child, born December 17, 1960 to Rev. and Mrs. John Arthur Brubaker, pastor of the Shenks congregation, Elizabethtown, Pa.

LEHMAN — Lisa Ann, third child, born to Mr. and Mrs. Wesley Lehman, December 22, 1960, Silverdale congregation, Pa.

CLARK — Karen May, born to Mr. and Mrs. William Clark, October 10, 1960, Springhope congregation, Pa.

SMITH — Sue Ann, born to Mr. and Mrs. James Smith, October 3, 1960, Springhope congregation, Pa.

RESSLER — Bonnie Rae, born to Mr. and Mrs. Paul Ressler, November 27, 1960, Springhope congregation, Pa.

Weddings

BERT-OLDHAM — Miss Norma Ruth Oldham, daughter of Mr. and Mrs. Norman Oldham of New Paris, Pa., became the bride of Mr. James A. Bert, son of Mr. and Mrs. Ezra Bert, Newburg, Pa., Sunday, January 1, 1961 in the Springhope Brethren in Christ Church. Bishop Charlie Byers and Rev. Jesse S. Oldham officiated.

WILLIAMS-BRICKER — The beautiful candle-light wedding of Miss Anna Marie Bricker, daughter of Mr. and Mrs. Martin Bricker, Chambersburg, Pa., and Mr. Emery Williams of Harrisburg, Pa., son of the late Mr. and Mrs. Daniel Williams took place September 17, 1960 at the Chambersburg Brethren in Christ Church. The ceremony was performed by the pastor, Rev. Glenn Ginder.

WENGER-MYERS — Miss Ida Marie Myers, daughter of Mr. and Mrs. Clement Myers of St. Thomas, and Mr. Ronald Wenger, son of Mr. and Mrs. Lester Wenger of Chambersburg, were united in marriage October 22, 1960 at the Chambersburg Brethren in Christ Church. The ceremony was performed by the Rev. Glenn Ginder.

VARNER-WERT — Miss Nancy Ruth Wert, daughter of Mr. and Mrs. Jacob Wert, Mifflintown, Pa., was united in marriage to Mr. Philip Clayton Varner, son of Mr. and Mrs. Amos Varner, McAlisterville, Pa., December 31, 1960 at the Cedar Grove Brethren in Christ parsonage by the pastor, Rev. Paul Z. Hess.

Obituaries

BENDER — Margie Viola Bender, Chambersburg, Pa., died unexpectedly Tuesday evening, November 1, 1960 at her home. Surviving are a son, Clarence and a daughter, Mrs. Wayne Clippinger, both of Chambersburg. A sister also survives. She was a member of the Chambersburg Brethren in Christ Church. Services were in charge of Bishop Charlie Byers and Rev. Glenn Ginder.

SHIRK — Emma Jane Shirk passed away Saturday evening, January 7, 1961. She was converted at an early age and was faithful with a testimony for her Lord. Her husband, George M. Shirk, preceded her in death thirteen years ago, also two daughters, Martha and Mrs. Sadie Jury. Two sons survive: Jay H. and John C. Shirk of McVeytown, Pa., as well as seven grandchildren, twenty great-grandchildren and one great-great-grandchild.

Funeral services were held from the Booth Funeral Home with further services at the Cedar Grove Brethren in Christ Church. Burial was in the Lost Creek Cemetery. Rev. Bruce Grove and Rev. Luke Keefer officiated.

BYER — John C. Byer was born November 3, 1882 at Preston, Ontario. He was a son of the late Daniel and Frances Cober Byer. He departed this life September 23, 1960 at Grants Pass, Oregon.

Bro. Byer is greatly missed by his wife Winifred. They were married August 31, 1922. They have two daughters, Mrs. Dorothy Gade of Grants Pass and Mrs. Darlene Evans of Culver City, California. He is also survived by four brothers and one sister.

The early years of his life were spent in Saskatchewan. He went to California in 1919, and with his family came to Grants Pass, Ore., in June of 1944. He was an expert carpenter and has made significant contributions to the establishment and development of the church at Grants Pass in both physical and spiritual phases of the work.

Funeral service was held at Hull and Hull Funeral Home, the pastor, Rev. Glenn Diller officiating. Interment was in Hillcrest Memorial Park.

CROWE — Mr. E. Woodrow Crowe, 41, died suddenly of a heart attack near his home at Waynesboro, Pa., December 14, 1960. He was born December 17, 1918 at Frostburg, Md. He married Edna Bitner of Frostburg in 1939. Brother Crowe was a faithful member of the Brethren in Christ Church at Five Forks, Pa. The congregation as well as the family suffer loss. Brother Crowe was pianist of the Sunday school. He worked a short time for the Christian Light Bookstore in Chambersburg. He is survived by his widow and five children: Carolyn Heintzelman, Gettysburg, Pa., Delbert, Robert, Jacky, and Mark, all at home.

Funeral services were conducted by Rev. J. Ralph Wenger. Interment was in the Antrim Church Cemetery.

HYKES — William Hykes was born near Chambersburg, Pa., April 12, 1868 and passed away at the Messiah Home, Harrisburg, Pa., December 31, 1960, aged 92 years, 8 months, and 19 days. He was a resident of the Messiah Home for more than 21 years.

The members of his immediate family have all predeceased him. He is survived by several cousins living near Greencastle, Pa. He was a member of the Brethren in Christ Church. He, with his wife, served the church in the Messiah Children's Home while it was located at Grantham, Pa. He was very much interested in trees and shrubbery and did much to beautify the grounds at the Messiah Home, Harrisburg, Pa., and at the Salem Evangelical United

Brethren in Christ, near Chambersburg, Pa. The officiating ministers were Revs. H. H. Brubaker, I. O. Musser and Glenn Hensel.

SCHNEIDER — Leola B. Schneider, 42, daughter of Lee and Anna Williams, was born June 4, 1918, and passed away quietly in her sleep December 24, 1960, at Gratiot Community Hospital in Alma, Michigan.

She leaves to mourn her passing, her husband, Cecil Schneider of Merrill, Mich., three children: Mrs. Arthur Fournier (Lee Anne) of Saginaw, Mary, and David at home; her parents, a brother and a sister.

Services were held December 27, from Whiting Funeral Chapel in Breckenridge. Rev. Ralph Palmer of the Merrill Brethren in Christ Church officiated, with burial in Roselawn Memorial Gardens in Saginaw.

LEHMAN — Sara Kilmore Lehman was born in Mechanicsburg, Pa., August 31, 1921 and departed this life at Lancaster, Pa., December 17, 1960. She was the daughter of Mable S.



Kilmore and the late Eugene Kilmore. A graduate of the Messiah Academy at Grantham, Pa. at the age of 18, she entered the Harrisburg Hospital School of Nursing, receiving her diploma as a registered nurse in 1942.

She became the wife of Rev. Walter S. Lehman on May 16, 1943. She served faithfully as

a pastor's wife as he ministered to Brethren in Christ congregations at Opossum Hill, near Carlisle, Pa., Pleasant Valley, New Bloomfield, Pa., Uniontown, Ohio, and Refton, Pa. She was a member of the Refton Church at the time of her death.

Surviving are her husband, three daughters: Wanda Kay, Winifred June, and Gwendolyn Joyce, all at home. Also surviving are her mother, Mabel S. Kilmore, and two brothers.

"A suffering soul can understand the heart of Christ." She served her God well; a Christian lady courageous in affliction, devoted as a wife, loving as a mother, sincere as a friend. She was compassionate and faithful as a minister's wife.

Funeral services were conducted from the Refton Brethren in Christ Church by Bishop Henry Ginder and Rev. Lane Hostetter. Bishop Ginder, assisted by Rev. Roy Wenger and Rev. Paul Snyder, conducted services from the Carlisle Brethren in Christ Church. Burial was in the Chestnut Hill Cemetery, Mechanicsburg, Pa.

LEHMAN TRIBUTES

EXPRESSION OF RESPECT AND SYMPATHY

Many hearts were saddened at the news of the death of Sr. Sara Lehman. At a time such as this we are perplexed with the operation of God's providence. We are not able to understand God, nor find out the Almighty to perfection; therefore let us be resigned and say, "I will trust and not be afraid."

Sr. Lehman was adequately prepared and well qualified for the task to which God had called her. She was a friendly person who readily won a place in the hearts of the people to whom her husband ministered. She was a devoted wife and mother, vitally interested in her home and family. She will long be remembered for her courageous fight against the illness which she suffered. In spite of a life situation which would normally have resulted in discouragement, disappointment and frustration, she carried on with fortitude. Now God has called her to a higher sphere of service and today we believe that she is rejoicing in His presence.

On behalf of the Atlantic Conference, we extend to the Refton congregation our sincere sympathy in the loss of their pastor's wife. Bro. Lehman, the thoughts and prayers of your fellow ministers and of the members of the Conference at large are focused upon you and your little family in this time of deep trial and bereavement. Only the God of all comfort and hope can bring to you a true spirit of resignation and peace. We commend you to Him whom you faithfully serve and to whom you continually point others.

B. E. THUMA,
SECY OF THE ATLANTIC CONFERENCE

To Our Beloved Pastor and Family:

In this time of sorrow, may the abundant grace of our Lord Jesus Christ sustain and keep you. To you who feel this loss most keenly we share our sympathy and love.

It is in the area of the home, as wife and mother, that she will be missed the most. We believe her greatest concern, in being called away at this time, was for you and her children.

However, we as a congregation will miss her, "for her pew will be empty." Her musical talent in the prayer meeting, Sunday school, Daily Vacation Bible School, and other special occasions, has been a great blessing in our services here. We are not unmindful of other areas of her services in the church and Sunday school, especially as teacher of the young girls. May we humbly say, "The will of the Lord be done."

To mother Kilmore, who has so lovingly served in these trying times and circumstances, we pray the grace of God to abound. May your faith be renewed to go on in the strength of the Lord.

THE REFTON CHURCH BOARD

MCC News

MCC ANNUAL MEETING CONVENED JAN. 20.

Akron, Pa. (MCC) — Mennonite Central Committee held its Annual Meeting on Jan. 20 and 21 at the Atlantic Hotel, Chicago. The meeting, which is open to interested persons, began at 10:00 a.m. on Jan. 20. An inspirational service was held on the evening of Jan. 20, to which Mennonites in the Chicago area were invited.

One of the major problems faced at the meeting was the extent to which MCC should respond to widening areas of tension arising in today's world.

Peter J. Dyck, MCC director in Europe and North Africa, came to the meeting to interpret new developments in working with the European Mennonites in programs of common interest. Later he will visit the Canadian Mennonite Relief and Immigration Council and the MCC offices in Waterloo, Ont., and Akron, Pa.

Under a new membership arrangement, C. A. DeFehr represented the Mennonite Brethren and new members of MCC were represented by David Neufeld and Esko Loewen of the General Conference Mennonite Church, Amos Horst of the Lancaster Conference of the Mennonite Church and E. J. Swalm of the Brethren in Christ Church.

HENRY HOSTETTER RETURNS FROM AFRICA

Akron, Pa. (MCC) — Henry Hostetter, recently in Africa representing interests of the Peace Section and the Mennonite Brethren and Brethren in Christ mission boards, returned to the U.S. on Jan. 5. Hostetter is executive secretary of the Brethren in Christ Mission Board.

While in Africa, Hostetter discussed concerns of the Peace Section with members of mission churches and explored interest in further peace work there. In speaking of the opportunities for Christianity in Africa today, Hostetter

emphasized the need for an increased peace witness. "The belief that all men are created equal should be clearly and distinctly taught during these days of transition," he said.

"There are no forces in the world so vital to the needs of this awakening Africa as the principles of love to all men, service one to another, malice toward none, honesty, kindness, discrimination against none, nobility of labor, the group interest and the welfare of others. If these are the principles upon which the Africa of tomorrow is built, the nations of this vast continent will ride the storms of transition well."

Hostetter reported concerning his peace work at the Peace Section Annual Meeting in Chicago, Jan. 19.

OAKLAWN CAMPAIGN GAINS MOMENTUM

by Robert W. Hartzler, Chairman
Board of Directors, Oaklawn Psychiatric Center

Mennonite groups of Indiana, Ohio, Illinois and Michigan are hard at work attempting to raise \$200,000 by June 1 to launch construction of the Oaklawn Psychiatric Center at Elkhart, Ind.

By that date, funds must be on hand to match an equal sum allocated by the federal government for the Oaklawn project. By Jan. 1 approximately \$50,000 had been raised for the building beyond the \$50,000 paid for the site, of which \$40,080 was the gift of one donor. C. L. Graber, of Goshen, is heading the fund raising in the churches.

FACILITIES

Plans call for the beginning of construction on a 16-acre tract located inside the south city limits of Elkhart. The first stage of the building effort will include a substantial treatment and administrative center as well as an activities center. Later construction may provide patient living quarters.

The treatment center will include 10 offices for professional people — psychiatrists, psychologists and social workers — in addition to administrative personnel. There will be dining facilities for patients and staff, technical treatment rooms, waiting rooms and lounges. At the heart of the structure will be a small chapel, with the chaplain's office adjacent — symbolizing in a way, the motivation causing this center to be built.

The activities center will consist of a good-sized auditorium-type multi-purpose room for small public meetings and patient activities, two crafts centers, a library, a lounge, canteen and an additional center for the chaplain's activity.

In the initial stages of its operation, the Oaklawn Center proposes to operate mainly as a day-care center, since it will not have bed facilities. However, the Center is developing a relationship with the Elkhart General Hospital by which Center patients who require bed treatment may be admitted to the psychiatric wing of Elkhart General Hospital under the treatment of the professional staff of the Oaklawn Center.

Total cost of building and equipment for the treatment and the activities centers is estimated at \$600,000. This does not include the cost of the site, which was \$50,000. Of this sum, the MCC constituency will provide one-third, the federal government will provide one-third, and it is hoped that one-third may be raised through a community campaign in northern Indiana.

The second stage of the building program — to be undertaken after completion of the first — will include living quarters for 30 persons. The plans, as developed, provide for the possible expansion of this to an ultimate total of 60 patients.

COMMITTEE

The Board of Directors is made up of 12 men: Robert W. Hartzler, chairman, represent-

ing the General Conference; E. P. Mininger, M.D., vice chairman, representing the Indiana-Michigan Conference; M. E. Miller, secretary, member-at-large; Paul Hoover, treasurer, representing the Wisler Mennonites; Edwin Stalter, of the Illinois Conference; C. R. Nissly, of the Brethren in Christ; Howard Ruth, member-at-large; Erie Sauder, of the Ohio and Eastern Conference; Carl F. Smucker, representing the Central district of the General Conference; William Stutzman, representing the Conservative Conference; and Harry Weirich, representing a local Amish group.

News Items

93RD ANNUAL CONVENTION OF THE NATIONAL HOLINESS ASSOCIATION

Chicago, one of the outstanding convention cities of the world, is the site for the 93rd annual convention of the National Holiness Association on April 4-6, 1961. All convention meetings will be held in the beautiful and commodious Hotel Morrison in the heart of Chicago's loop.

This annual convention will bring leaders and representatives from 20 denominations, 60 colleges and seminaries, 12 foreign missionary boards, several church related and independent publishing houses, and a host of organizations specializing in a great variety of work such as youth, camp meetings, etc.

Speakers of national reputation to be heard in the public sessions are: Dr. Melvin Snyder, Rev. Q. J. Everest, Dr. Harry Jessup, Bishop Henry A. Ginder, Brig. Lyall Rader, Dr. George Ford, Dr. Dwight Ferguson, and Bishop Paul Taylor.



Dorothy C. Haskin

DOROTHY HASKIN WRITES

As a service to evangelical missionary groups in Japan, World Vision has made available to them the writing talents of Dorothy C. Haskin, director of its Missions Research Department. Mrs. Haskin, with over 4,100 published articles to her credit, is one of America's most prolific Christian writers. For many years a free-lance author of magazine articles and books, she is now in Japan meeting with directors of denominational and interdenominational mission agencies in search of dramatic stories connected with their work, which she will send to editors of North American Christian periodicals for publication. Author Haskin's work has been arranged by World Vision as part of its ministry of missionary challenge.

The Graybill article on the Youth Page is an example of this ministry.

World Missions

Africa

General Superintendent's Residence: P. O. Box 711, Bulawayo, Southern Rhodesia, Africa
Bishop and Mrs. David Climenhaga
Miss Lois P. Davidson
Glenn J. Schwartz*

SOUTHERN RHODESIA

Bulawayo Mission and Missionary Children's Hostel, 40 Leander Avenue, Hillside, Bulawayo, Southern Rhodesia, Africa
Rev. and Mrs. Ira M. Stern
Miss Martha M. Long*

Matopo Mission: Private Bag 191T, Bulawayo, Southern Rhodesia, Africa
Rev. and Mrs. J. Earl Musser
Rev. and Mrs. Jacob R. Shenk
Miss Mary C. Engle
Miss Florence R. Hensel
Miss Nancy Kreider
Miss Elva F. Lyons
Miss Dorothy M. Martin
Miss Mildred E. Myers
Miss Eva Mae Peters

Matopo Outstations: Private Bag 201T, Bulawayo, Southern Rhodesia, Africa
Rev. and Mrs. J. Robert Lehman

Mtshabezi Mission: Private Bag 102M, Bulawayo, Southern Rhodesia, Africa
Mission Staff:

Rev. and Mrs. Glenn C. Frey
Rev. and Mrs. Alvin J. Book
Mr. and Mrs. Lester C. Fretz*
Miss Anna J. Graybill
Miss Miriam Heise
Miss Ruth Hunt
Cornelius Musser*
Miss Edna M. Switzer

Outstation Staff:

Rev. and Mrs. Albert R. Harvey

Mtshabezi Mission Hospital: Private Bag 101M, Bulawayo, Southern Rhodesia, Africa
Dr. and Mrs. Myron Stern*
Miss Gladys Lehman

Phumula Mission (West Gwaai S.N.A.): P. O. Tjolotojo, Southern Rhodesia, Africa
Rev. and Mrs. George Bundy
Dr. R. Virginia Kauffman
Miss Rhoda G. Lenhart

Wanezi Mission: Private Bag 129S, Bulawayo, Southern Rhodesia, Africa

Mission Staff:

Rev. and Mrs. J. Elwood Hershey
Miss Kathryn Hossler
Miss Erma Lehman
Marshall Poe*

Bible Institute Staff:

Rev. and Mrs. Titus Books
Miss F. Mabel Frey

Outstation Staff:

Rev. and Mrs. Donald R. Zook

NORTHERN RHODESIA

Macha Mission: Private Bag, Choma, Northern Rhodesia, Africa

Mission Staff:

Rev. and Mrs. Lewis B. Sider
Miss Dorothy J. Gish
Miss Edith E. Miller
Hospital Staff:
Dr. and Mrs. Alvan E. Thuma
Miss Norma G. Brubaker
Miss Edna E. Lehman
Mr. Jaye I. Meyers*

Nahumba Mission: P. O. Box 173, Choma, Northern Rhodesia, Africa
Rev. and Mrs. H. Frank Kipe
Mr. Curtis R. Nissly*

Sikalongo Mission: P. O. Box 131, Choma, Northern Rhodesia, Africa
Rev. and Mrs. George Kibler
Miss Mary E. Heisey

Kafue Training Institute: P. O. Box 23, Kafue, Northern Rhodesia, Africa
Miss Anna L. Kettering

David Livingstone Teacher Training College: Private Bag 1, Livingstone, Northern Rhodesia, Africa

Miss Fannie Longenecker

India

General Superintendent's Residence, Saharsa Mission: P. O. Saharsa, N. E. Railway, District Saharsa, Bihar, India

Rev. and Mrs. William H. Hoke
Miss Esther G. Book
Miss Erma Z. Hare

Barjora Mission: P. O. Barjora via Murliganj, N. E. Railway, District Saharsa, Bihar, India
Rev. and Mrs. Arthur L. Pye

Madhipura Mission: P. O. Madhipura, N. E. Railway, District Saharsa, Bihar, India

Dr. and Mrs. Lowell Mann
Miss Ruth E. Book
Miss Mary Jane Shoalts
Miss Leora G. Yoder

Banmankhi Mission: P. O. Banmankhi, N. E. Railway, District Purnea, Bihar, India
Rev. and Mrs. Charles E. Engle

Purnea Mission: P. O. Purnea, N. E. Railway, District Purnea, Bihar, India
Rev. and Mrs. Charles E. Engle

Ulubaria Mission: P. O. Ulubaria, District Hourah, West Bengal, India
Rev. and Mrs. A. D. M. Dick

"Anand Bhawan," 5/3 Roop Nagar, Delhi, India
Rev. and Mrs. Joe B. Smith

Delhi Mission: III M-24 Lajput Nagar, New Delhi, India

Rev. and Mrs. Allen S. Buckwalter

Woodstock School, P. O. Landour, Mussoorie, U. P., India

Miss Mary E. Stoner

Japan

11 Hijiwara, Hagi-shi, Yamaguchi-ken, Japan
Rev. and Mrs. Peter A. Willms
Edna Wingerd

1179 Higashi Fukagawa, Nagato-shi, Yamaguchi-ken, Japan

Rev. and Mrs. John W. Graybill

Cuba

Cuatro Caminos, Habana Province, Cuba

Temporarily Displaced: Rev. and Mrs. Howard Wolgemuth, 1175 Bailey St., Harrisburg, Penna.

Missionaries on Furlough

Bishop and Mrs. Arthur Climenhaga, Grantham, Penna.

Rev. and Mrs. Graybill Brubaker, R. D. 1, Mount Joy, Pa., c/o Donald Engle

Miss Velma Brillinger, Gormley, Ontario, Canada

Miss Beulah Arnold, c/o Oscar Arnold, Knifley, Ky.

Rev. and Mrs. Doyle C. Book, 247 Euclid Place, Upland, Calif.

Miss Martha L. Lady, Abilene, Kansas

Miss Eva Mae Melhorn, R. D. 7, York, Pa.

Miss Anna R. Wolgemuth, R. D. 2, Palmyra, Penna., Box 291.

Rev. and Mrs. Frederic L. Holland, R. D. 1, Clayton, Ohio, c/o Ohmer U. Herr.

Miss Ruth Hock, R. D. 1, Shippensburg, Penna.

*1-W and voluntary service workers

Contributions to Missions Abroad

send to:

BRETHREN IN CHRIST CHURCH
Office of the Treasurer
c/o Henry N. Hostetter
Washington Boro, Penna.

Contributions to Missions in America

send to:

Andrew Slagenweit
West Milton, Ohio

"TEEN-TEAM" EN ROUTE TO MID-EAST

The first Youth for Christ International overseas Teen-Team will leave for Beirut, Lebanon, Feb. 21, 1961, to begin a six-month itinerary that will take them into eight different nations in Europe and the Middle East.

Directing the six-member team is the Rev. Wendell Collins, Director of Special Projects for Youth for Christ International. Members include Gene Masten, Gary, Ind.; Jim Wead, South Bend, Ind.; Jim Fortunato, Erie, Pa.; Ruth Wolgemuth, daughter of Sam and Grace Wolgemuth, Wheaton, Ill.; and Jerri Erickson, Chicago, Ill.

The team will conduct youth evangelistic meetings and also train national Christian teens in the best methods of youth evangelism. Each team member is an experienced Youth For Christ worker and musician and will assist in "know-how" sessions for teens and national youth leaders.

The itinerary will take them from Beirut, Lebanon, into Greece, Italy, Switzerland, Belgium, France and Germany. The group will return to the States early in July and will appear at the Youth For Christ International Convention at Winona Lake, Ind.

At the present time, Youth For Christ has a Teen-Team ministering in Mexico under the direction of Jim Wright of the International Staff, but the group Collins will be leading is the first to go overseas. (EP)

"THY WORD IS TRUTH"

NAE CONVENTION TIME

Applying the Bible to the problems of today will be the keynote of the nineteenth annual convention of the National Association of Evangelicals to be held in Grand Rapids, Michigan, April 10-14. Topflight speakers will survey the present status of evangelical church life in this country and outline the problems facing conservative Christianity in this hour.

The speaker for the opening rally in the Municipal Auditorium on Monday, April 10, at 7:30 p.m. will be Dr. Harold J. Ockenga, pastor of the Park Street Church, Boston, Mass. Following the general convention theme, "Thy Word is Truth," he will contrast Communist dogma with basic Bible teaching. Later in the week Dr. Carl F. H. Henry, editor of *Christianity Today*, will speak on current trends in theological thought. Other featured convention speakers will include Rev. Thomas F. Zimmerman, president of NAE and general superintendent of the Assemblies of God, Springfield, Mo., and Dr. Henry Bast, president of Calvin Seminary, Holland, Mich.

DR. MACKEY PRESENTING

COOK LECTURESHIP IN ASIA

Manila - (FENS) - Dr. John A. MacKay, for 23 years president of Princeton Theological Seminary, will be visiting the Philippines during the month of February, in the midst of an extended lecture tour through Asia. Under the sponsorship of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church, U.S.A., Dr. MacKay is delivering the Joseph Cook Lectures, on the theme "Christian Reality and Appearance in Our Time."

The lectureship, provided for in the will of Dr. Joseph Cook, was last given in 1951-52 by the Rev. George A. Buttrick. Dr. MacKay, who was a former missionary to Peru, is also an author of note, and was for five years president of the World Presbyterian Alliance. The lecture tour began this year in the Middle East in October. Other countries included in the schedule are Pakistan, India, Burma, Thailand, Indonesia, Hong Kong, and Japan.

QUEMOY ENJOYS RESPITE FROM BOMBINGS

Taipei, Formosa (EP) - Chinese Nationalist freedom fighters on Quemoy report that a period of quiet has settled on the island as Communist guns have stopped shelling their ramparts on odd-numbered days. The cessa-

tion began around the first of December, 1960, and has continued until the present. Most sources in Formosa attribute it to a policy of watchful waiting by Peiping toward the incoming Kennedy administration.

NEW PRESBYTERIAN MISSIONS

BUDGET: \$12,280,130

New York (EP) - The Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A. adopted a budget of \$12,280,130 for 1961 at a meeting here. The appropriations represent an increase of more than \$671,000 over the 1960 budget.

Along with items such as workers' salaries, on-going medical, evangelistic and educational programs abroad and evangelistic, educational, literature, broadcasting and film activities, the budget also includes \$154,700 for expanding activities in ecumenical relationships, including interchange of laymen and lay women, students and youths; ministry among international students in this country; and ecumenical seminars and caravans.

CHURCHES VOTING ON

PROPOSED GRAHAM CRUSADE

Columbus, O. (EP) - Area Protestant leaders are deciding, in a mail ballot which closes April 1, whether or not to invite Billy Graham to hold an evangelistic crusade in Columbus.

The Rev. Harold Dutt, evangelism chairman of the Columbus Area Council of Churches, said he would relay the results of the vote to Dr. Graham as soon as the returns are in.

Negotiations between the council and the Graham organization have been in progress during the past year.

TEXAS BAPTISTS CRUSADE

AGAINST SUNDAY BUSINESS

Dallas, Tex. (EP) - Dr. L. H. Tapscott, secretary of the Brotherhood Department of the Baptist General Convention of Texas, has sent letters to 6,200 Baptist leaders, urging them to support closing of all unnecessary businesses on Sunday.

"The increasing number of business establishments remaining open on Sundays will definitely decrease spiritual interests and weaken the moral standards of our nation," the letters said.

The 2,300 presidents of Brotherhood organizations in local churches and nearly 3,900 pastors of Baptist churches were urged "to do whatever seems wise and practical to call attention to Sunday observances among the people of your community."

The letters proposed that owners close their businesses on Sunday, and that others eat at home on Sundays and buy gasoline and groceries on other days of the week and also trade with merchants who close on Sundays.

N. Y. COLLEGE GROUP:

HALF DO NOT BELIEVE IN GOD

New York (EP) - A sampling of liberal arts and science students at City College of New York shows that 45 per cent do not believe in God.

But the psychological study shows that 82 per cent of engineering and education students said that they do believe in a Supreme Being who rules the universe.

According to a second study, only 32 per cent of another sample of students believe that there is a life after death, while 41 per cent do not believe there is and 27 per cent say they don't know.

The survey on belief in God showed that while 67 per cent of the freshmen avowed such belief, only 53 per cent of the seniors did so.

Among engineering and education students, however, the reverse was true. While 86 per

cent of the freshmen in these fields were convinced of the existence of God, 91 per cent of the seniors believed in a Creator and ruler.

ADVERTISEMENT DISCOURAGES

SABBATH BUSINESS

San Antonio, Tex. (EP) - Four religious leaders have signed a full page advertisement in a local newspaper in an effort to discourage Sabbath business.

Aimed at a more spiritual observance of the Sabbath, whether marked on Sunday or Saturday, the ad was signed by the Rev. C. Don Baugh, executive director, San Antonio Council of Churches; Catholic Archbishop Robert E. Lucey of San Antonio; the Rev. Cecil A. Ray, executive secretary, San Antonio Baptist Association; and Rabbi David Jacobson of Temple Beth-El.

The ad posed the question: "Is the Sabbath to become just another work day?" It stressed that the observance of the Sabbath "has been one of the basic elements of our civilization on this continent . . . a day of freedom . . . freedom to worship, to rest and renew physical as well as spiritual energies, to develop social and family ties."

"To abandon this day of freedom, to allow it to become engulfed in a wave of economic hysteria, is to endanger some of the most basic elements of our society and our American way of life."

HOUSE OF REPRESENTATIVES:

CATHOLICS PREDOMINATE GROUP

Washington, D.C. (EP) - A survey of the new 87th Congress, as reported by Religious News Service, shows that Roman Catholics in the House of Representatives are more numerous than members of any other single religious affiliation.

Although the number of Catholic members dropped from 91 in the 86th Congress to 86 in the new Congress, they outnumber Methodists, who now have 76 and are the second most numerous.

Presbyterians number 61 in the new House, while Baptists have 52 members and Episcopalians 53.

Lutherans have 18 members, the Congregational Christian Churches, 19 and its sister denominations in the United Church of Christ, the Evangelical and Reformed Church, has 2 members.

Disciples of Christ have 13 members in the House.

Jewish members total 11 in the House. A total of 17 members list their affiliation only as "Protestant" while 3 decline to list any affiliation. Rep. D. S. Saund (Dem.-Calif.), the only Sikh ever elected to Congress, has been re-elected.

The Schwenkfelder Church is represented for the first time in Rep. Richard S. Schweiker (Rep.-Pa.), an active layman in this Pennsylvania Dutch sect.

AVERAGE SOUTHERN BAPTIST PASTOR,

42.2 YEARS OF AGE

Dallas, Tex. (EP) - A study made by the Annuity Board of the Southern Baptist Convention indicates that the average age of Southern Baptist preachers is 42.2 years.

Ohio has the youngest pastor among the 28 state conventions with an average age of 37.7, while New Mexico preachers stand on the 45.5 plateau.

The average ages were figured from the total number of pastors under 65 who are enrolled in the protection plans administered for the denomination by the Annuity Board. About 61 per cent of all pastors in the convention are in this denominational program.